

Internalization of Religious Moderation Values Through Digital Literacy at Madrasah

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Abstract

The teachings Islam of *Rahmatan Lil Alamin* held by Muslims should also be instilled early, especially at the age of children. The social environment with diverse ethnicities, races, cultures and religions requires educators at the Madrasah Tsanawiyah (MTs) level to be present in providing moderate religious insights. Especially in the era of advances in communication technology, intolerance issues are also prone to be found on various social or digital media platforms. Therefore, religious moderations must be introduced and internalised to students. This article aims to explain the internalisation of religious moderation values through digital literacy at MTs PSM Randublatung Blora. This research is a descriptive qualitative field research, with data collection techniques of observation, interview, and documentation. The field data was analysed with descriptive qualitative method. The results of this study reveal that the internalisation of religious moderation is carried out with a class mentoring model and digital literacy training. Class mentoring to students as an effort to introduce and understand students related to religious moderation, followed by digital literacy training as an internalisation effort with students' ability to filter intolerant messages, and hate speech and be able to campaign with positive content containing religious moderation values.

Ajaran Islam Rahmatan lil Alamin yang dianut oleh umat Islam juga harus ditanamkan sejak dini, terutama pada usia anak-anak. Lingkungan sosial dengan beragam suku, ras, budaya dan agama mengharuskan para pendidik di tingkat Madrasah Tsanawiyah (MTs) untuk hadir dalam memberikan wawasan keagamaan yang moderat. Apalagi di era kemajuan teknologi komunikasi, isu-isu intoleransi juga rentan ditemukan di berbagai platform media sosial atau digital. Oleh karena itu, moderasi beragama harus diperkenalkan dan diinternalisasikan kepada para siswa. Artikel ini bertujuan untuk menjelaskan internalisasi nilai-nilai moderasi beragama melalui literasi digital di MTs PSM Randublatung Blora. Penelitian ini merupakan penelitian lapangan (field research) yang bersifat deskriptif kualitatif, dengan teknik pengumpulan data observasi, wawancara, dan

History of Article:

Submitted: July 20, 2024; Revised: Sept 14, 2024; Accepted: Oct 1, 2024

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dokumentasi. Data lapangan dianalisis dengan metode deskriptif kualitatif. Hasil penelitian ini mengungkapkan bahwa internalisasi moderasi beragama dilakukan dengan model pendampingan kelas dan pelatihan literasi digital. Pendampingan kelas kepada siswa sebagai upaya pengenalan dan pemahaman siswa terkait moderasi beragama, dilanjutkan dengan pelatihan literasi digital sebagai upaya internalisasi dengan kemampuan siswa dalam menyaring pesan-pesan intoleran, dan ujaran kebencian serta mampu berkampanye dengan konten-konten positif yang mengandung nilai-nilai moderasi beragama.

Keywords: Religious Moderation; Digital Literacy; Madrasah Students

Introduction

Knowledge related to the use and impact of media, especially digital media/internet in today's era, must be a common concern and responsibility. Cases of internet abuse often occur in Indonesia such as internet fraud, addiction or addiction, privacy violations, reality bias and the spread of hoaxes.¹ A number of these cases show that the level of public media literacy in Indonesia is still low. This is because the internet offers an abundance of digital information sources.² The internet is an intermediary medium that is easily used by the public without space and time constraints in finding and disseminating information.³

Dissemination of information on the internet can be done by anyone, and at any time. The credibility of the authors of information on the internet is still partly in doubt, considering that there are many motives and contain certain interests.⁴ A phenomenon related to internet use in Indonesia based on research by UNICEF and the Ministry of Information and Technology, internet users among children and adolescents in Indonesia show a figure of around 30 million⁵. The data shows that the use of the internet or digital is a media that is favored by children or adolescents.

¹ Supriyatno Helmi, "Hoax Dan Buzzer Di Era Post Truth," 2020.

² Rila Setyaningsih et al., "Model Penguatan Literasi Digital Melalui Pemanfaatan E-Learning," *Jurnal ASPIKOM* 3, no. 6 (2019), <https://doi.org/http://dx.doi.org/10.24329/aspikom.v3i6.333>.

³ M. Rizal Hidayatullah and Yanuar Yoga Prasetyawan, "Kajian Literasi Media Online Santri Mahasiswa (Studi Etnografi Pondok Pesantren Mahasiswa Al-Fattah Sumurboto, Semarang)," *Jurnal Ilmu Perpustakaan* 8, no. 4 (2019).

⁴ Juditha Christiany, "Interaksi Komunikasi Hoax Di Media Sosial Serta Antisipasinya Hoax Communication Interactivity in Social Media and Anticipation," *Jurnal Pekommas*, 2018.

⁵ I Putu Gede Sutisna, "Gerakan Literasi Digital Pada Masa Pandemi Covid-19," *STILISTIKA: Jurnal Pendidikan Bahasa Dan Seni* 8, no. 2 (2020): 268–83, <https://doi.org/10.5281/zenodo.3884420>.

Children or adolescents are audiences who often use online/internet media with limited knowledge or literacy in the use of media⁶. In fact, information uploaded on online media is prone to crimes or acts of violence such as bullying⁷, cybercrime⁸, hoaxes⁹, and hate speech. Intolerant hate speech also floods content on various internet media channels. In digital era, the dissemination of information through the internet can be done by anyone and at any time. The ease of accessing the internet also has challenges in ensuring the correctness of information from the internet. A lot of unverified and inaccurate information is easily spread. The credibility of information makers on the internet is still in doubt considering the many motives and certain interests involved. Therefore, it is important for internet users to know the credibility of information sources on the internet.

Phenomena related to internet users in Indonesia based on research by the Indonesian Internet Service Providers Association (APJII) in 2024, internet user penetration has increased by 79.5% from the previous year of 78.15%. In terms of age, the majority of users of this virtual media are Gen-Z (born in 1997-2012) at 34.40%, followed by the millennial generation (born in 1981-1996) at 30.62%. The rest are generation X, generation Alpha, baby boomers and pre-boomers. The data shows that currently the largest internet users are 12-27 years old. This age is the age of early adolescence to late adolescence.

Adolescents are an age where curiosity for new information is very high, but it has not been well balanced with knowledge of digital literacy.¹⁰ Lack of understanding in managing this information causes adolescents to be easily exposed to the negative effects of the internet, such as acts of violence, bullying, cybercrime, pornography, fake news, or hate speech. This negative effect can give rise to mutual suspicion, mutual distrust, intolerance, and even hatred for certain groups.

⁶ Fitri Fitri, Alifa Nur Fitri, and Nilnan Ni'mah, "Strategy of Fadhlul Fadhlul Pesantren in Developing Media Literacy," *Santri: Journal of Pesantren and Fiqh Sosial Journal* 3, no. 2 (2022): 191–206.

⁷ Carlos Evangelio et al., "Cyberbullying in Elementary and Middle School Students: A Systematic Review," *Computers & Education* 176 (2022): 104356, <https://doi.org/https://doi.org/10.1016/j.compedu.2021.104356>.

⁸ Y. Fitriani and R. Pakpahan, "Analisa Penyalahgunaan Media Sosial Untuk Penyebaran Cybercrime Di Dunia Maya Atau Cyberspace," *Cakrawala-Jurnal Humaniora* 20, no. 1 (2020): 21–27.

⁹ Zaluchu Sonny, "Dinamika Hoax, Post Truth Dan Response Reader Critism Dalam Rekonstruksi Kehidupan Beragama," 2020.

¹⁰ Fitri Fitri, Fitri, and Ni'mah, "Strategy of Fadhlul Fadhlul Pesantren in Developing Media Literacy."

The results of a survey by the Center for Islamic and Community Studies (PPIM) show that in 2017, Islamic students and students in Indonesia experienced a strengthening of radicalism and intolerance. In line with the study, research conducted by Khoirunnisa, et al, at SMAN Kota Cimahi showed that although 92.94% of students had a good tolerance tendency, there were still 6.79% of students who had a low tolerance level. In addition, in other schools there are still 21.81% of students in the less tolerant category.¹¹

Chairman of the National Human Rights Commission (Komnas HAM) Ahmad Taufan Damanik revealed that there is a tendency for intolerance to strengthen among educated young people. This finding is based on the results of a study by Komnas HAM from 2012-2018. Ahmad revealed that the intolerance tendency index is getting stronger to reach more than 50 percent. The tendency of intolerance to strengthen occurs in young people in the age range of 15-35 years. Attitudes of intolerance such as rejecting the establishment of other religious places of worship, or in social interactions in the school, work or residence environment. They prefer to associate with friends of the same religion, ethnicity and race.¹² The data shows that efforts are still needed to prevent intolerance that occurs among adolescents.

Preventive efforts are made so that adolescents can coexist harmoniously despite different religions, both in real life and in cyberspace. Awareness to prevent intolerance is done in the context of the social environment or through education, and textbooks.¹³ Providing an understanding of the importance of tolerance for adolescents through internalizing the values of religious moderation in daily life must start from an early age. One of them is through learning at school. Realizing that Indonesia is a pluralistic country consisting of various religions and all religions teach about goodness and maintaining relationships between people.¹⁴

¹¹ Hasan Albana, "Implementasi Pendidikan Moderasi Beragama Di Sekolah Menengah Atas," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 9, no. 1 (2023): 49–64, <https://doi.org/10.18784/smart.v9i1.1849>.

¹² Dian Erika Nugraheny and Diamanty Meiliana, "Komnas HAM: Kecenderungan Sikap Intoleransi Menguat Di Kalangan Anak Muda Terdidik," Kompas.com, 2019, <https://nasional.kompas.com/read/2019/11/15/18195711/komnas-ham-kecenderungan-sikap-intoleransi-menguat-di-kalangan-anak-muda>.

¹³ M Sofyan Alnashr and Muh. Luthfi Hakim, "Aktualisasi Nilai-Nilai Moderasi Beragama Dalam Buku Pelajaran Al-Qur'an Hadis Madrasah Ibtidaiyah," *Islamic Review: Jurnal Riset Dan Kajian Keislaman* 13, no. 1 (2024): 65–82, <https://doi.org/10.35878/islamicreview.v13i1.1106>.

¹⁴ Fitri Fitri, Fitri, and Ni'mah, "Strategy of Fadhilul Fadhlan Pesantren in Developing Media Literacy."

MTs Randublatung Blora is one of the research madrasas. Despite obtaining superior status, students' awareness in digital literacy is not optimal. This is shown by the habit of some of its students by accessing the internet and consuming negative content. Negative content such as pornography, online games, shows that contain hate speech against other religions. The students at MTs Randublatung Blora are 100% Muslim, so every day they only hang out with friends of the same religion. Likewise, the majority social environment with people of the same religion. This kind of exclusivity may affect how to behave towards adherents of other religions. Therefore, awareness to internalize the values of religious moderation through digital literacy is very important to convey.

Method

This research is a qualitative study that explains the meaning of an event in depth.¹⁵ There is also an object in this study, namely students of MTs PSM Randublatung Blora, which is the equivalent of junior high school, the Ministry of Religion's research-based madrasah. The purpose of the study is to explain the process of internalizing the values of diversity moderation through the digital literacy program. This research is a descriptive qualitative study. The data used in this study are primary data in the form of field notes from observations and interviews of religious moderation learning through digital literacy, photos and videos of field activities. The data that has been collected is reviewed using descriptive qualitative analysis techniques.

The technique used in this study is based on Mayes and Fowler's theory of three levels of digital literacy, namely digital competence, carried out by providing students with an understanding of religious moderation through material delivery and questions and answers. The second level is digital utilization, which is by selecting and sorting out moderate social media content, and the last level is digital transformation, which is by producing writings and content about religious moderation on school and personal social media.

Result and Discussion

The ideology of Pancasila in Indonesia emphasizes building inter-religious harmony. Harmony and tolerance between religious communities can be created in the midst of plurality, it can be realized by internalizing the values of religious moderation in various aspects of life. Religious moderation can be defined as a balanced religious attitude between practicing their religion and respecting the religious practices of others who have different beliefs.

¹⁵ John W. Creswell, *Research Design Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran* (Yogyakarta: Pustaka Pelajar, 2019).

In adolescents or senior high school age (SMA/MA), the provision of religious moderation material can be internalized in learning activities at school. For example, in extracurricular programs, students receive religious moderation material, interact with followers of other religions, conduct visits to houses of worship of other religions, Islamic spirituality (Rohis) mentors come from moderate Islamic organizations, make teachers as supervisors and coaches of Rohis extracurricular activities¹⁶.

The application of internalization of religious moderation in children of Madrasah Tsanawiyah (MTs) or Junior High School (SMP) age can use the same or different methods. The approach in internalizing the values of religious moderation certainly looks at several factors that exist in the school environment. In terms of age and experience, MTs students still need very intensive guidance to recognize and understand religious moderation. In addition to students, what needs to be considered is also human resources, namely educators and teachers. School teachers must have knowledge and insight related to religious moderation, not only understanding the material but also the implementation of moderation values in social life.

Another way of implementing the values of religious moderation can be found at MTs PSM Randu Blatung Blora. In an effort to instill the teachings of religious moderation to students in the school environment, MTs PSM Randu Blatung collaborates with other educational institutions, in this case with the Department of Islamic Communication and Broadcasting, Faculty of Da'wah and Communication, UIN Walisongo Semarang. Both institutions agreed to provide an introduction to religious moderation program outside of class hours. The design of the activities adjusts the needs of the students and the School. Reviewing the students' interests and considering that in this era the use of digital media is unavoidable, internalizing religious moderation through digital literacy is the right solution.

Introduction to Religious Moderation through Class Mentoring

Mentoring activities in the classroom are carried out to socialize religious moderation material. There is a special session, the class is designed and intended for MTs students, mentors who accompany the class are figures who have capabilities related to religious moderation. Information literacy is given to students, in this class mentors provide information related to religious moderation, values that must be implemented in everyday life, examples of actions and attitudes that must be exemplified. To find out students' mastery of

¹⁶ Albana, "Implementasi Pendidikan Moderasi Beragama Di Sekolah Menengah Atas."

material related to religious moderation, two-step communication can be done by inviting discussions, or quizzes from material that has been reviewed in class.

Religious education learning is the basis for instilling moderate attitudes in students. Discussing religious moderation is not only a matter of one religion, more than that students are introduced to the material of love for the country, anti-violence, tolerance, pluralism and maintaining local wisdom. If Islamic Religious Education has been received by students since the beginning of school, in elementary school (SD) and even kindergarten (TK), but Religious Moderation is new material at MTs.

Formal education is more focused on providing expertise or skills to enter the community. Students will gain extensive knowledge about ethics or morals. Educational institutions are good places to introduce or develop religious moderation. Formal education can foster a mindset of religious moderation to all students, so that students have exclusive, moderate and tolerant views.¹⁷

The internalization of religious values through classroom activities is expected so that religion will always be a spiritual, moral and ethical foundation in everyday life. There are important reasons why religious moderation needs to be learned and implemented. The reason is that the essence of religion is to maintain human dignity as a noble creature, religion always carries a mission of peace and safety, religion presents teachings related to balance, and religious moderation upholds human values¹⁸

Learning activities in the classroom in this case the introduction of religious moderation material is expected to be accepted by students. The speakers provided a review of the definition of religious moderation, examples of phenomena and case studies that exist in activities in the community. Referring to the Ministry of Religious Affairs, moderation in religion can be understood as being confident in the essence of the religious teachings it adheres to, teaching the principles of fairness and balance, but sharing the truth as far as religious interpretation is concerned.

Moderation in Islamic thought emphasizes a tolerant attitude in differences, accepting diversity. Religious moderation is closely related to maintaining togetherness, this is by applying tolerance¹⁹. The process of dialogue in class,

¹⁷ Dinar Bela Ayu Naj'ma and Syamsul Bakri, "Pendidikan Moderasi Beragama Dalam Penguatan Wawasan Kebangsaan," *Academica: Journal of Multidisciplinary Studies* 5, no. 2 (2023): 421–34, <https://doi.org/10.22515/academica.v5i2.4919>.

¹⁸ Kementerian Agama RI, *Moderasi Beragama*, Cetakan Pe (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

¹⁹ Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

two-way communication discussing religious moderation material is an effort to realize the internalization of religious moderation values. In addition, the quiz model in class can be used to determine the extent to which students are able to examine religious moderation. Religious moderation class mentoring activities at MTs PSM Randu Blatung Blora were attended by students who were also gadget users. Students receive material related to the reality of religion in the digital world. The era of the development of communication tools, it is undeniable that students cannot be separated from these communication tools. Furthermore, the act of introducing religious moderation in the digital world is a common concern, so that students are wiser in using digital media.

Digital Literacy Training as an Effort to Internalize the Value of Religious Moderation

The digital literacy training activity is a program to provide insight and skills to students in using digital media, besides that students are able to manage messages properly through digital devices. Digital literacy can be interpreted as the skills to understand and use information in the digital era²⁰. Digital literacy has many benefits and can also be felt by school students. Students can search for information related to subject matter and other positive things. The four most basic digital competencies that students must have at least, include information competency, communication competency, content creation competency and security competency²¹.

In digital literacy training at MTs PSM Randu Blatung based on religious moderation. This is a follow-up to the extent to which students' abilities are not only receiving information, but students are also able to process information and communicate messages related to religious moderation values on digital platforms. Digital literacy is the ability of students, more specifically this activity as a medium to finalize the internalization of religious moderation values in students. Furthermore, this program does not only stop at students, but the impact of messages through digital media is expected to reach the society.

The concept of digital literacy according to UNESCO is an important foundation in the ability to understand technology, information and communication tools. ICT Literacy, which leads to technical capabilities involving community components, is in line with the development of digital-

²⁰ Putri Limilia and Nindi Aristi, "Literasi Media Dan Digital Di Indonesia: Sebuah Tinjauan Sistematis," *Jurnal Komunikatif* 8, no. 2 (2019): 205–22, <https://doi.org/10.33508/jk.v8i2.2199>.

²¹ Ida Wahyu Ningsih, Arif Widodo, and Asrin Asrin, "Urgensi Kompetensi Literasi Digital Dalam Pembelajaran Pada Masa Pandemi Covid-19," *Jurnal Inovasi Teknologi Pendidikan* 8, no. 2 (2021): 132–39, <https://doi.org/10.21831/jitp.v8i1.35912>.

based culture and public services. There are also principles of digital literacy development according to Mayes and Fowler (2006) which are tiered. There are three levels in digital literacy, namely 1) digital competence which includes skills, concepts, approaches, and behaviors, 2) digital use which refers to the application of digital competencies related to certain contexts, 3) digital transformation which requires creativity and innovation in the digital world, because in digital literacy, technology plays an important role²².

The digital literacy program at MTs PSM Randu Blatung at the first level equips students with the skills to use digital media. Students are directed to use the media wisely. The introduction of the role and function of digital media is explained to students for the purpose of positive activities. With a humanist approach, it is expected to have a positive effect, this can encourage students to behave humanistically and ethically when using social media.

The second level of digital literacy at MTs PSM refers to the application of digital competence in the context of internalizing religious moderation. The skills of using digital media, not only are students able to use various online media platforms or social media, but students are also able to understand various media features. In addition, students not only receive messages from the media and share them, but before that students are able to recognize message information that has positive or negative content. Evaluation and selectivity when receiving messages is the right action to prevent the spread of hoax news, hate speech or bullying. The next level, students are directed to be creative and innovative. The position here is that students become agents or communicators, students as active audiences are able to sort and select content that contains positive material, and communicate messages well.

Referring to digital competence, students are able to receive and process information in digital media. In the context of religious moderation, students can understand information related to religious teachings, tolerance in differences or in religion. Sorting out information and thinking critically, not all content in online media is positive, there is a lot of negative content that can influence people or society to do bad things. Media users must be introspective, able to control emotions when encountering negative content. Posting negative content can harm oneself and others. Students must have the awareness that negative content has no benefits, and there are even legal articles that can ensnare uploaders or disseminators of such content.

²² Roslinda Veronika et al., "Literasi Digital Sebagai Wujud Pemberdayaan Masyarakat Di Era Globalisasi," *Jurnal Pasopati* 3, no. 2 (2022): 118–22.

The implementation of religious moderation values can be realized not only in the mindset of students, but more than that, mastery of materials and insights related to religious moderation can influence students' feelings to take action. For example, applications to create positive content that contains religious moderation. When students create content on social media, the efforts made are to find or prepare and process material. Talking about religious moderation content, students as communicators or agents must have knowledge related to religious moderation. Here students are required to be able to understand and process material so that they can communicate messages again, in this case the content related to religious moderation.

At the first level, students are able to understand the material on religious moderation, when asked questions about religious moderation they can answer well. At the second level, students can find and use credible sources on religious moderation content in their school assignments. The third level, students can produce creative writing and content on religious moderation and post it on school and personal social media.

Conclusion

The application of religious moderation values to MTs students can be done with the introduction method first. Socialization related to religious moderation with assistance in the classroom makes students more focused on receiving material. Not only like a classical class with one-way communication, students are invited to discuss. Questions and answers or quizzes become instruments of mastery of religious moderation material in students. The dialogue process in this class is an effort to internalize the values of religious moderation in students or participants.

After the religious moderation class assistance, socialization related to smart digital media is the next step. The use of digital media must be understood by students, not just receiving and sharing information, but students must understand the messages they receive or upload in the media. Students are able to distinguish information is a necessity or entertainment. The ability that students must have in this case is to filter messages, evaluate, analyze and take action. Moreover, the messages received are hateful, intolerant, it is hoped that students can cut off these messages, this can be indicated as a form of internalization of religious moderation values with digital literacy.

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